1: Graebner Santa Cruz ON13

● 171, 174

[For information on the distribution of similar culture traits in Oceania and Graebner's historical reconstruction in terms of "culture complexes" (Kulturkreise) see category 116, pp. 162-212.]

[75 cont.]

516 The habit of picking up objects with the great toe is at least three-quarters anthropological. According to Joest, there is no particular squatting or sitting position; on the other hand, standing on one leg with the sole of the other foot supported
821 against the upper part of the thigh is very common. A fear of rain is also pronounced, although Joest probably exaggerates somewhat when he asserts that the natives generally do not go out
201 when it is raining. Finally, the peculiar expression of assent by frowning should be mentioned (1).

1. Joest in Baessler, pp. 392 f., and Tagebuch, p. 57. Concerning the fear of rain, cf. also Festetics de Tolna, Chez les Cannibales, pp. 268 f.

[143]

128 I shall now turn to a description of the culture, beginning with the externals and proceeding gradually to the questions of the social and religious life.

Ornamentation and Clothing

In his love of adornment, the Santa Cruz Islander is a true
301 Melanesian, and, as everywhere in Melanesia, it is the man who
[171] is most adorned. Ornamentation and clothing are essentially the same on the various islands of the group; for the sake of greater clarity, I shall therefore first restrict myself to the main island Ndeni and then discuss the slight deviations on the other islands.

302 The adult Ndeni man as a rule wears his hair uniformly
[286] short (cf. Figs. 1-3), but often powdered white with lime or bleached blond, sometimes even dyed yellow or red (2). Fops

2. Dalrymple, p. 78. Burney, p. 150. Labillardière, p. 256. Dillon, p. 292. Joest, Tagebuch, p. 49. According to Joest, lime serves to kill lice. Individual

[515]

[87 cont.]

304 on Ndeni were tattooed blue, and he mentions tattooing on the upper arm of one man (10). On Ndeni itself the Spaniards, ac-

10. Joest, Tagebuch, pp. 54, 81.

cording to their own account, found scar-tattooing (11), and the

11. Dalrymple, p. 78.

patterns that Joest gives for the chin, forehead, temples, cheeks, and breast tattooing [88] of the women, as well as the forehead and nose tattooing of the men (1), could easily be related to a

1. Figure 17, No. 2. Joest in Baessler, p. 377; Tagebuch, pp. 59 and 88.

[171] technique with small incised scars, such as is practiced in the southern part of New Ireland and on the northern Solomons (2).

2. Cf. Meyer-Parkinson, Papua-Album, II, Pl. 45. Stephan-Graebner, Neu-Mecklenburg, pp. 42 f.

On the other hand, there is evidence of puncture-tattooing in the tattoo needle pictured by Edge-Partington, which consists of a tortoise-shell [Fig. 17 appears here] punch set in a reed handle; when not in use the needle is kept in the hollow handle as in a case (3). Likewise, the breast tattooing of an old woman

3. Edge-Partington, III, 65, No. 4.

[531] mentioned by Joest, in the shape of two crosses of an order, belongs in the sphere of puncture--tatooing (4). Moreover, on the

4. Joest in Baessler, p. 378; Tagebuch, p. 88.

[92 cont.]

342 On the Reef Islands Quiros mentions the roof covering
171 of palm leaves and the walls of matting (5). The parallels

5. Dalrymple, p. 127.

that Coote draws with the New Hebrides (6), as well as the

6. Coote, p. 154.

general silence about the shape of the houses, leads one to conclude that the widespread rectangular gabled house predominates. The interior of houses on Nufiloli is divided by
353 partitions from three to four feet high into as many as six sec-
513 tions, each of which serves as a sleeping room for a wife of
595 the owner. The chief's house that Coote entered contained four
582 of them (7). When a stranger entered, each woman retired

7. Coote, ibid.

silently to her room.

342 For Vanikoro, as for Ndeni the presence of the two hut forms, the gable-roofed huts and the conical-roofed huts, side by side seems to be typical, except that here they do not seem to be separated by locality as they are there, although according to the illustrations in D'Urville and F. de Tolna, the individual types seem to predominate in certain places (8). Only

8. D'Urville, pp. 153; 355 (Sainson); 361 (Quoy); Atlas, Pl. 182 ff. F. de Tolna pp. 267 ff.

the gable-roofed huts are described in more detail by D'Urville, as well as by Dillon (9), and perhaps it may be concluded from

9. Dillon, pp. 273 f. D'Urville, pp. 216, 326.

[101 cont.]
are used as a head decoration. Bird darts with blunt wooden points
223 411 are used to shoot wild fowl (Fig. 30) (8).

8. Joest, ibid., and pp. 372, 391. Dillon, pp. 170, 273. Lesson, Revue d'Anthropologie, V, p. 270. For Vanikoro, Dillon, p. 181, also lists chickens among the foods that are steamed in the oven.

252

276 Besides the foods, the luxuries must also be mentioned, the most important of which on the entire [102] group is the areca nut enjoyed with the leaf of the betel pepper and pulverized coral-lime. It was being used even at the time of the Spanish
● [171] visits (1) [Figs. 31 and 32 appear here] and had

1. Dalrymple, pp. 78, 194. Also mentioned by Labillardière, p. 255. Dillon, pp. 276, 302 (on pp. 303 and 308, he mentions enormous enlargements of the two front teeth of the lower jaw in the
[254] case of a sorcerer on Ndeni and declares the substance to be "Cement formed by the lime and betelnut juice" [cited in English]; the owner sold him one of the teeth). D'Urville,

Fig. 30.
Bird Arrows
(R.-J.-M. 3695, 3693, 3696, and 3694, Joest Coll.); 98, 92, 95, and 91 cm. long. 1 and 2. With square points. 3 and 4. With round points.

[102 cont.]

276

pp. 215, 336 (Gaimard), 355 (Sainson). Lesson, Revue d'Anthropologie, V, p. 265. Coote, p. 158. Dewar, p. 246. Joest in Baessler, pp. 375, 391 (according to him kava is not known). Festetics de Tolna, Chez les Cannibales, pp. 266 f.

[171] spread as far as Tikopia, which is the farthest it extends southeastward (2). The natives carry areca pepper and betel leaf with

2. Dillon, p. 136. D'Urville, p. 112.

[415] them in the bags (3), the lime stored in containers made of

3. Cf. p. 35.

gourds (Fig. 31, Nos. 1-5), sometimes also of bamboo (Fig. 31, No. 6) (4), and moreover they do not [103] take it out with

4. Labillardière, p. 255. Dillon, p. 279. D'Urville, pp. 182, 215; Atlas, Pl. 178, No. 16. Dewar, p. 247. Joest in Baessler, p. 379. Edge-Partington, I, 156, No. 6; 161, No. 4 (156, No. 5, and 161, No. 3, come from Isabel). An unfinished, but decorated gourd: Berlin VI 16187.

wooden or bone spatulas, as is done elsewhere in Melanesia, but with the moistened finger (1). Old people who are no

1. Joest in Baessler, p. 375, F. de Tolna, loc. cit., maintains that on Vanikoro a little stick is used, but he is not always accurate; for example, there are, of course, no lime containers of shell.

[103 cont.] 301
hair ornament (7).

7. Cf. p. 10.

Fishing, Boats, Trade

Fishing on Santa Cruz is carried on with nets, fishing 226
tackle, kites, nooses, arrows, and weirs (8). Concerning net

[462]

8. Fishing, more specifically net fishing (presumably with hand nets, as in Fig. 34), is also carried on by the women on Vanikoro. D'Urville, p. 183. Gaimard, ibid., pp. 336, 344.

227
[286]

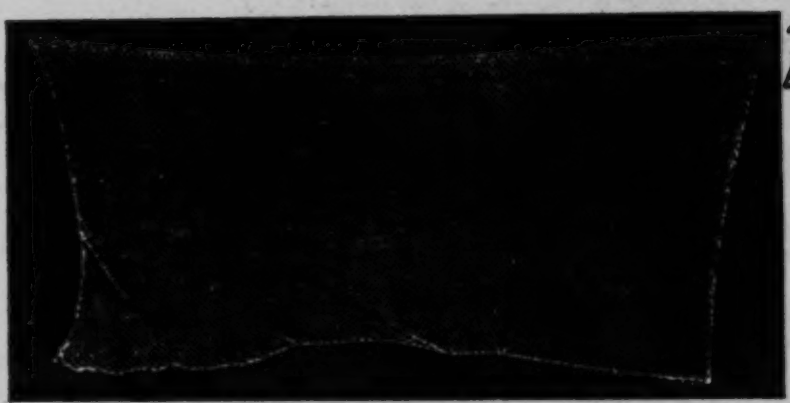

Fig. 33. Barrier Net (R.-J.-M. 4064, Joest Coll.), 3 meters long.

forms, we are familiar with a larger [Fig. 33 appears here] [104] barrier-net (Fig. 33), a hand net with rattan hoop (Fig. 34), and the net trap like the one used in Samoa (1). [Figs. 34 and 35 [171].

1. mpo; Berlin VI 16192, "North Bay" (Thilenius).

[104 cont.]
227 here.] As for fishing tackle, strangely enough, not one of the
[171] Polynesian forms is known from the group, thus no fishhook in
the actual sense of the word. The Santa Cruz hook for catching
[226] flying fish consists of a small, straight or obtuse angled, wooden
or tortoise-shell bar sharpened to a point on both sides, in the
center of which the fishing line is fastened. The other end of
the line is fastened to a float, which in rarer cases (Fig. 35, No.
2) consists of a simple short wooden cylinder, usually of the
form shown in Figure 35, No. 1, with an upper part of wood,
colored red, and a stone tied below. As a result of this con-
struction, the float stands vertically in the water and the upper
part remains visible above the surface (2). In kite fishing, as

2. Edge-Partington, I, 161, No. 1.
Codrington, The Melanesians, p. 317.
Dewar, p. 248.

elsewhere in [105] the South Seas, the actual [Fig. 36 appears
here] catching device is a cobweb floating in the water and
fastened to the kite with a string, in which the fish is caught by
226 the teeth (1). Sharks, which are a popular festive-day treat,
[212]

1. Codrington, p. 318. Joest in
Baessler, p. 376.

[171] are caught with nooses, as in Samoa, and, to be sure, from the
platform of the boat. The shark is attracted by a rattle made of
coconut shells (Fig. 36), guided into the noose by bait held out
to it (Fig. 37), [Fig. 37 appears here] [106] pulled on board
by means of the noose which is quickly drawn tight, and killed
with the four-edged shark club. Sometimes a second noose is
fastened to this club and is drawn over the tail of the captured
shark [Fig. 38 appears here] in order to hold it more securely
and get it safely on board (1). The fish arrows (Fig. 38)

1. Edge-Partington, I, 167. Joest
in Baessler, p. 376.

[106 cont.]

501

Joest in Baessler, p. 395. Boats for two to four persons are most frequently mentioned, most of them for two men; cf. also Labillardière, p. 250. Dillon, pp. 152, 290 (Ndeni: 3-5; Vanikoro: rowboats three persons, sailboats four persons). D'Urville, pp. 135, 322. Wilson, p. 295. Markham, pp. 140, 145, 158. Dewar, p. 246. Dalrymple, p. 195, mentions up to 30, Burney, p. 168, according to the same report, more than 30 men in the crew. As to length, Labillardière, p. 254, gives five meters; Dillon, p. 277, 15 to 20 feet; Wilson, p. 295, 12 to 14 feet; Markham, p. 140 (from Lomlom), 20 to 30 feet; Coote, p. 152, over 40 feet on Nufiloli, and, p. 162, still larger on Ndeni. Quoy in D'Urville, p. 361, describes a Tikopia boat exactly like those of Santa Cruz.

[171]

construction (6). In both cases the actual body of the boat (Figs.

6. Ill. in Labillardière, Atlas, Pl. 44, Fig. 2; Dillon, facing p. 202; D'Urville, p. 135, and Atlas, Pl. 161, 162, and 184; Coote, p. 153, and based on this, Edge-Partington, I, 156, No. 7 ab; F. de Tolna, p. 277. By far the best illustrations are those in D'Urville.

[396] 23 and 39) is a canoe made from a single trunk of rather soft wood (7), hollowed out by a slit extending the entire length,

7. Dalrymple, p. 195. Carteret, p. 359. Labillardière, p. 254. Dillon,

[112 cont.]

504 the impression that there are regular boathouses. They are never mentioned in the reports about the types of huts, however.

501 All the boats are [112] painted white
[386] with lime, which is perhaps supposed to prevent too much water from seeping in through the soft wood (1). The water that leaks

1. Coote, p. 151. Dewar, p. 246. The latter mentions the painting with white lime only for the inside of the boat, presumably because it is partially washed off on the outside each time the boat is taken out (like the oars of the northern Solomons, whose paint must likewise be renewed after each use).

in is bailed out with the well-known scoops (2), of which, be-

2. Coote, p. 151.

[171] sides the unusually small kind in Figure 42, No. 3, there are two types on Ndeni: the ordinary Polynesian type with a handle projecting inward (Fig. 42, No. 1), and one that has the same basic shape, but the handle projects from the back, as on a ladle (Figure 42, No. 2). Of the specimens illustrated, Figure
[531] 42, No. 1, shows a carved handle, whereas Figure 42, No. 2, is painted white on the inside and the entire outer surface is covered with black and red ornaments which, of course, must be renewed after each use (3).

3. An almost identical specimen in the Berlin Museum VI 25858.

502 Even the Spaniards praised the speed of the boats of

[121 cont.]

Caption for Fig. 50.

285
415
293

1-6 and 8. Made of strips of pandanus leaves (R.-J.-M. 3857, 3846, 3863, 3872, 3902, 3910, and 3915, Joest Coll.); about 35, 30, 22, and 20 cm. high, 33, 31, and 35 cm. in diameter. 7. (Sack) of soft fiber (R.-J.-M. 3866, Joest Coll.); 46 cm. deep. 9 and 10. Made of strips of coconut leaves (R.-J.-M. 3843 and 3841, Joest Coll.); about 34 and 25 cm. in diameter.

[123 cont.]

285

the lower edge are plaited in toward the corners, but rather the center ones form a short plaited [Fig. 52 appears here] lappet on either side, which, in turn ends in a braid-like cord that is drawn up through the sides of the bag and serves as a carrying-strap (Fig. 51, Nos. 2 and 3).

As for baskets, only the well-known cylindrical baskets of plaited coconut leaves are present. Among them, too, the edge is single-meshed, and then the main portion of the sides is plaited in triple-mesh with strips in one-half or one-third widths. The bottom consists of half the number of strips, though in each case several are gathered together, and is single-meshed; in one specimen, another narrow single-meshed zone is previously inserted. The excess strips, plaited into rings, lie spirally under the edge of the basket bottom (Fig. 52). [Fig. 53 appears here.]

286
[171]

A knowledge of weaving gives the culture of Santa Cruz a special character in contrast to the rest of Melanesia (1).

1. Dalrymple, p. 194. According to Thilenius, Globus, LXXXI, p. 134, it is practiced on Ndeni only along the coast, and the fabric is traded to the people of the bush for bark cloth.

[184
438]

Banana fiber is the material used, but it is considerably wider

[130 cont.] at the signal of their leader (Ndeni, 642 "Taurike"; Taumako, "Taliken"), the natives took up arms 648 against the strangers and laying them aside, supplied the Spaniards with food, in fact, even abandoned a village when Torres and his people wanted to establish themselves there. Malope, the friend of Mendana, enjoyed especially great esteem, and his murder by Spanish soldiers was the signal for a general revolt. The chief of Taumako, Tamay, interceded for four of his subjects whom Quiros dragged off to use as interpreters. On his first [554] formal visit, Malope, who was accompanied by two respected natives, wore blue, yellow, and red feathers in his hair as a sign of distinction. Tamay used his bow as a staff (1). Since that

1. Dalrymple, pp. 79, 81, 86 f., 128. Then cf. Labillardière, p. 260.

642 time the importance of the chiefs seems to have diminished on [178] Ndeni and to have entirely disappeared in parts of the island. [622 To be sure, Dillon and Coote mention chiefs; the former re- 634] ports that as a rule each village has its chief, although sometimes one rules over four or five villages. Lamoa, the chief [622] of the village visited by Dillon, seemed to enjoy some authority among his subordinates. The occupants of the dance areas, of whom Codrington speaks, are probably likewise chiefs (2). On

2. Dillon, pp. 299, 314. Coote, p. 159. Codrington, p. 333. Markham, p. 145, mentions chiefs on Nukapu.

the other hand, Joest does not mention chiefs, nor are they mentioned in the reports of natives translated by O'Ferrall, although taboos are mentioned in them. D'Urville and Dillon 622 found the chief-system highly developed on Vanikoro, probably as a result of the considerable Polynesian influence from Tikopia. [171] Evidently a true chief's or prince's position in the Polynesian [565] sense existed here. Gaimard lists quite a number of persons

[136 cont.]
411 palm leaves (5). The natives who dealt with D'Entrecasteaux

5. Joest in Baessler, p. 390. On Vanikoro the arrows were said to be taboo (D'Urville, p. 165).

[432] always broke the points off the arrows that they sold; whether this was done out of consideration for the buyers or in order to use them again cannot, of course, be determined (6). Finally

6. D'Entrecasteaux, p. 371. On Vanikoro they were very reluctant to sell the arrows; D'Urville, pp. 165, 182.

•[171] it must be mentioned that on Santa Cruz, as on the northern Solomon Islands, arrows are made in bundles of ten, which are similar in length, technique, and ornamentation (7). Dalrymple

7. The Joest Collection has a considerable number of complete groups. Concerning the industrial manufacture, cf. for the time being, Foy, Führer durch das Rautenstrauch-Joest-Museum [Guide to the Rautenstrauch-Joest Museum], second edition, pp. 103, 107 f. A more complete publication on the subject by the same author is in prospect.

[113]

maintains that some of the arrows were feathered, but this is no longer done now (8).

8. Dalrymple, p. 78.

[137 cont.]

Caption for Fig. 62.

411 Fig. 62. Arrows. Nos. 1-6 wooden points, Nos. 7-42 bone points (R.-J.-M. 3825, 3826, 3829, 3830, 3827, 3828, 3794, 11361, 3817, 3708, 3813, 21148, 3785, 3746, 3786, 21149, 3718, 21153, 3717, 3741, 11360, 3758, 3738, 3749, 3712, 3791, 3735, 21150, 3732, 3747, 3836, 21157, 11358, 3838, 21158, 3782, 11363, 21156, 21154, 3765, 3761, 3768; Joest Coll., 8, 21, 33, and 37, donated by Weiler, 12, 16, 18, 28, 32, 35, 38, and 39 Klaatsch Coll.); total length of arrows 110-122 cm., length of illustrated sections 57 1/2-69 cm. The shafts resemble those of the bird arrows in Fig. 30. Some, for example, 9, 10, and 30, show scraping of the knots of the tubes, colored black.

[138 cont.]

726 In their way of fighting, the inhabitants of the Santa Cruz
●[171] Islands differ essentially from all the other Melanesians who use the bow and arrow. Among all the others, war consists essentially of jungle-fighting from ambush; open conflict is avoided if
[152] possible, and bravery is a rare virtue. Now this very characteristic is attributed to the Ndeni Islanders to a high degree. Seven natives engaged in battle against a Spanish troop, and only after six had been killed did the last one flee. They never lost cour-
[177] age in the face of Spanish fire, but sought to protect themselves by copying the Spanish shields, which, along with the coats of mail, they soon recognized as the sole causes of the invulnerability of their opponents; they quickly learned to direct their well-aimed shots against the exposed parts of the Spaniards' bodies (4).

4. Dalrymple, p. 83.

548 [145 cont.]
567 jointly in case the father cannot be ascertained. Boys are often killed; girls, as a rule, are again sold as prostitutes (5).

5. Joest in Baessler, pp. 384 ff., 399.

575 Coote states that the club life of Santa Cruz seems to
[171] be very similar to that of the New Hebrides (6). In view of his

6. Coote, p. 154.

superficial knowledge, he could only have inferred this from the life in the bachelors' houses. Nothing of the well-developed club life of the Banks Islands and the New Hebrides is reported for Santa Cruz. Nevertheless, masked dances and the accompanying secret societies do not seem entirely foreign to the group. At
[535] any rate, a bark-cloth dance mask from Santa Cruz is [146] preserved in the ethnographic collection of the Geographisch-Ethnographischen Gesellschaft in Zurich (1), and a tradition of

1. Verbal communication from Director Foy.

773 Nukapu, one of the Reef Islands, tells of a woman who, during an attack by natives from Tongoa Island, disguised herself with coconut leaves to resemble a spirit and, using a sharp-edged triton shell, killed almost a hundred enemies, one by one, as they entered the spirit house (2).

2. O'Ferrall, p. 288.

574 Foreign guests are received in the bachelors' house on
609 Vanikoro and the Reef Islands, probably everywhere. On Vanikoro they are sometimes offered betel as a gesture of wel-
[262] come, but above all they are served cooked fish, taro, coconuts, and bananas wrapped in leaves. The chief provided food for the guests, and Gaimard, as an Ariki, always received twice as

778 [151 cont.]
171

4. O'Ferrall, p. 226.

It appears
that genetically these Ndeni stones have nothing to do with those of Vanikoro, for, while the latter seem to be representations of the god or atua in the Polynesian manner, those of Ndeni have the character of the totem stones of central Australia and Torres Strait; the cult dedicated to them shows analogies to the initichiuma ceremonies (5).

5. Cf. Spencer and Gillen, The Native Tribes of Central Australia, pp. 173ff. Report of the Cambridge Expedition to Torres Straits, V, pp. 233ff.

769 Finally, a strong indication of the cult of the dead is un-
778 mistakable in the use of human figures with magical power. We have already spoken of the taluna against sickness (6).

6. Page 145.

778 Joest speaks of figures with a body like a Worcestershire-sauce
789 bottle, with three genuine locks of hair and decorated with
241 ornaments, which the women carry on their backs like swaddled babies when they go to work in the planting and which are supposed to bring about a good yam harvest. The ornaments belong to the various owners of the yam plantings, and at harvest time each received an amount from the proceeds in proportion to his contribution toward decking out the figure (7). Joest was able

7. Joest in Baessler, p. 389. (Baessler is mistaken in not only giving the figure the shape of a bottle, but having it consist of one.)

778 to buy the figure of another spirit, menata, whose special [152] function was to provide for the well-being of the women (Fig. 63). It shows a man with a typical mane of hair and tattooing, otherwise quite similar to the taluna just mentioned, and Joest

[154 cont.]
535 festival, which Carteret saw on the Reef Islands. The men dance in a circle and, with whips about two meters long ("as though made of green grass") and handles half as long, [155] beat their backs and thighs until they bleed. Here, too, [Fig. 64 appears here] as in the Tangaloa cult, bows and arrows are left at home (1).

1. Joest in Baessler, p. 396. Carteret, p. 359.

526 As for nonreligious games, there is first of all the sport
●[171] of surf-riding on boards two meters long and one meter wide and bent upward slightly in front, but not toward land, as in
524 Hawaii, but in the opposite direction. A game which is likewise played by adults consists of filling a halved coconut shell with sand, placing a burning canary nut on it, and then making the shell float on the surf without letting the candle go out. Also, snapping round pebbles into small pits is a pastime of adults (2). The game of "taking away," which Joest says was

2. Joest in Baessler, p. 396.

introduced only a few years ago, was mentioned by Coote more than a decade and a half earlier (3). As for children's toys,

3. Joest, Tagebuch, p. 83. Coote, p. 166.

we should perhaps mention the boat models, the purpose of which, however, is not definitely known; the larger ones on Nufiloli could even be boats used by children, according to Coote (4). On Vanikoro Gaimard mentions the child's game

4. Coote, p. 155. R.-J.-Museum, No. 17854.

[157 cont.]

121 far too little considered in the interpretation of peculiar ornamentation that is apparently alien in style. This is borrowing, the migration of designs, which then to a certain extent become adapted to the style of their new home, yet often lead a certain independent existence there. And to be sure such designs often cling to the implements with which they have migrated. For
531 Santa Cruz this point of view cannot be applied directly to the
171 clubs, at least for the present, since the only known form of club closely related to it (3) is undecorated. The situation is perhaps

3. Cf. p. 175.

different in the case of the arrows, certainly with regard to the boxes for betel lime, the designs of which (Fig. 31) [158] show similarities in part with those on the same implements from southern Bougainville and environs and in part with those from
177 Isabel (1). And it is certain that our group learned the use of

1. Cf. Ribbe, Zwei Jahre unter den Kannibalen der Salomo-Inseln [Two Years among the Cannibals of the Solomon Islands], pp. 49, 50; better material in the Berlin Museum. Also Edge-Partington, I, 156, No. 5, and 161, No. 3, which actually come from the central Solomons. In the arrows, too, there are certain similarities between Santa Cruz and Bougainville in details of the ornamentation which should not be overlooked.

121 betel from the Solomons (2). We are just beginning to learn

2. Cf. p. 182.

something about all these questions of the migration and transformation of art forms. We shall progress further after we have

/164 cont./

301 decoration. [According to Coombe, p. 175, they represent the

[824] [Fig. 7.] Part of a necklace made of black fruit-disks (Kgl. Ethn. Mus. Dresden 14483, Scheidel Coll.), Taumako, Duff Islands. 1/2 natural size; entire length of chain 1.48 meters.

moon (tema) (4).]

4. [This connection with the moon may also be indicated by the tortoise-shell overlay, the lower part of which represents a stylized frigate bird (cf. Graebner, Ethn., I, p. 79); cf. the following article on the moon-mythological nature of the frigate bird. The same is true of the breast disks of Malaita which are decorated with engraved frigate birds (see, for example, Balfour, Evolution of Decorative Art, p. 35, and, on their origin, Graebner, Ethn., I, p. 162), with which the Santa Cruz disks are undoubtedly closely connected. On the basis of these facts, my conjecture that in the case of the disk breast-ornaments we are only dealing with what was originally a sun symbol has become doubtful. The conjecture rested largely on the culture-historical assignment of this ornament (cf. Graebner, Globus, XCVI,

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/164 cont./

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p. 377), which Finsch, Südseearbeiten /South Seas Studies/ (= AHKI, XIV), p. 85, footnote, has entirely overlooked. I am even less inclined to adhere to this opinion since I feel that the relationship to the totem culture (finally, cf. Graebner, Anthropos, IV, p. 738) and the independent character of the latter are doubtful. In any case, however, in dealing with this piece of adornment we do have a religious connection, and the same applies to the sickle-shaped chest ornament. In the latter case I refer only to my discussion about the corresponding sacred objects of Mabuiag in the Torress Strait (AfR, X, p. 132 ff.); it is also significant that sickle-shaped chest ornaments of the central Solomon Islands are decorated with carved heads of frigate birds or with this as an engraved picture and are supposed to ensure the protection of the spirit "Ponda" (cf. Elkington, The Savage South Seas, plate between pp. 106/107). Thus it would have been wiser for Finsch, who is unfamiliar with all this, not to have put an exclamation point after his reference to my view that the sickle-shaped chest ornament goes back to an old moon cult (ibid., p. 102, footnote 2). Foy.]

/204 cont./

765 769 Most of the skulls that I was able to acquire were those of children or women, and it is therefore probable that their preservation is less an expression of esteem than of affection. /205/ The skulls are kept in memory of a child or a favorite wife, and the orifices are plugged in order to hold in the "soul," to be able to imitate the soft parts -- or to prevent mice and other such animals from nesting there. Today the custom is no longer [178] based on any religious motive, as is shown by the fact that the relatives themselves show absolutely no fear of the skulls, and by the statement of a white man whose native wife, in moments of great affection, would tell him that when he was dead she would keep his skull in her house. This is likewise shown by the small number of skulls that are kept, and among them only a few men's skulls (1). /Fig. 50 appears here./

• 171

1. [A comparison with related customs on other islands of the South Seas removes all doubt about the basic religious nature of skull preservation in the case of deceased members of the tribe, of the family (cf., for example, with regard to Geelvink Bay, New Guinea, O. Finsch, Neu-Guinea, Bremen, 1865, p. 104, and the skull korwar there; furthermore, their use at festivals for the dead by the eastern tribe of the Gazelle Peninsula, New Pomerania, Parkinson, Dreissig Jahre in der Südsee /Thirty Years in the South Seas/, p. 81, whose statements concerning the nature of the skull are illogical). We are all the more justified in this conclusion because the custom, together with the more lifelike shaping of the skull, can be attributed everywhere to the same culture group (for the time being, cf. Graebner, Anthropos, IV, pp. 740, 767).]

/213 cont./

53| Fig. 58, shows. In another place I have dealt separately with the art forms of Santa Cruz (2). /214/ /Fig. 59 appears here./

[13] 2. F. Speiser, "Die Ornamentik von St. Cruz," AfA, new series, XIII, pp. 323 ff. I shall also speak elsewhere on the cultural relations between the Santa Cruz Islands and the New Hebrides, including the Banks Islands.

171 [Fig. 59.] Wooden bowl (R.-J.-M. 11026, Coll. of H.M.S. Royalist), allegedly "used at cannibal feasts" and from "Rubiana Lagoon, Solomon Islands" citations in English/, but undoubtedly from the New Hebrides and specifically Efate (cf. the discussion of the boat scoop above; p. 85); quite shallow, 72 cm. long. The forked handle is also found on a round kava bowl from Espiritu Santo (cf. OPBM, VI, 2, Figure 12) and is probably related to similar handles on clubs (Foy, Ethn., I, p. 260, and above, p. 103), spoons (p. 61 above, footnote 1), stampers (Edge-Partington and Heape, Ethnogr. Album, III, 63, No. 7, from Espiritu Santo, and OPBM, VI, 2, Figs. 9 and 10), and similar objects.

6:Beasley U-4 (no date) 1935 ON13 Santa Cruz ON13

436 [114] feature, are derived from a paroquet. The writer has had the assistance of two local residents, who have kindly made enquiries over the last two years. Some twenty specimens are known to be preserved in museums, many of which are but poor examples of the original coils. It has been definitely ascertained that in the past no less than eleven distinct grades of this currency were recognized, the difference varying with the width of the coils, and the introduction of recognized quantities of feathers other than red, the lowest grade (of which none exist to-day) being composed entirely of black feathers.

436 174 [173] Whilst the native versions as to the conception of this currency definitely state that it is comparatively modern, it should be borne in mind that in view of the conservatism of the native mind, such a highly specialized example of technical effort must represent many generations of time. Whilst the method of manufacture, coupled with the recognized eleven grades of values, and the fact that only the bush people have this knowledge, all point to a state of affairs which must be of considerable antiquity. This is further strengthened by the multiplication of the various interests involved. First [463] are the people who only capture the birds and extract the feathers. Secondly there are the people who stick on the feathers to the plates, and lastly, those (invariably bush people) who work up the plates [173] into the coils. The origin is therefore decidedly uncertain. The natives have, however, retained the name of the originator, and are emphatic that red feather money superseded shell currency. Shell money is still made and is produced as single strings packed in banana leaf bundles, whilst another [171] form consists of broad belts made up of numerous strands of shell beads, examples of which are well known from the Carolines.

There are no records obtainable to-day as to the origin of this remarkable currency, but examination of these coils does, however, reveal certain features, and the very obvious results indicate that [301] they were originally body belts, a common form of personal ornament all over Melanesia, and proof is established by a series of comparative examples. One may surmise even further, though without definite proof, that formerly the belt was a bark one on which the feathers were fixed direct, and as such belts become recognized commercial units, the desire to create similar belts of higher values became a form of economic necessity; so the loose band of feather work was evolved, which, however, still retained the original finish to the ends, and the cords for tying, and the original bark belt simply became the frame on which the feather belt was for convenience wound. Specimens of the currency, both in process of manufacture and the completed coil, with slides, were shown.

000 **Handbook of African Tribes.**

A meeting of the African group was held on the 9th April to consider the possibility of effecting co-operation between the Royal Anthropological Institute and the International Institute of African Languages and Cultures in regard to the *Handbook of African Tribes* contemplated by the latter. It was generally agreed that the *Handbook* is a very desirable undertaking and one which the Royal Anthropological Institute should actively support. It was resolved that the Council be recommended (1) to issue a circular, conjointly with other interested Societies and Institutes, to its members advising them of the nature of the projected *Handbook* and inviting the assistance of all such as are in a position to render assistance; (2) to use the group as a nucleus of all activities concerned with the *Handbook*: that members be invited to enlist their names with the chairman of the group to form a panel of collaborators who may be drawn upon when the schemes for the *Handbook* have made further progress. 77

As at present conceived, the *Handbook* will consist of three separate volumes under separate editors: (1) South Africa, including South West Africa, Portuguese East Africa, the two Rhodesias and Nyasaland; (2) East Africa, including North Africa, Tanganyika, Kenya, Uganda, Sudan, Abyssinia, the countries of the Eastern Horn, and North Africa; (3) West Africa.

It is earnestly requested that all Fellows, whether in Africa or not, who are able to help in this work, which it is estimated will occupy some three years, should communicate with the chairman of the African Group (c/o The Royal Anthropological Institute), who will put them in touch with the appropriate editors and suggest the lines along which their assistance will be most welcome. The organization of such a panel of volunteers appears to be the most effective way in which the Institute may co-operate in this project.

REVIEWS.

ARCHÆOLOGY.

Bronzezeitliche und früheisenzeitliche Chronologie: I Italien; II Hallstattzeit; III Kupfer- und frühe Bronzezeit; IV Griechenland. *By Nils Åberg.* (*Mannus-Bibliothek No. 18 Kumpl. Würzburg: Historia och Antikvitets Akademien, Stockholm*, 1930–1932. 78

Dr. Åberg's new chronology of prehistoric Europe is noteworthy, firstly, as indicating the final overthrow of the inflated dates introduced by his